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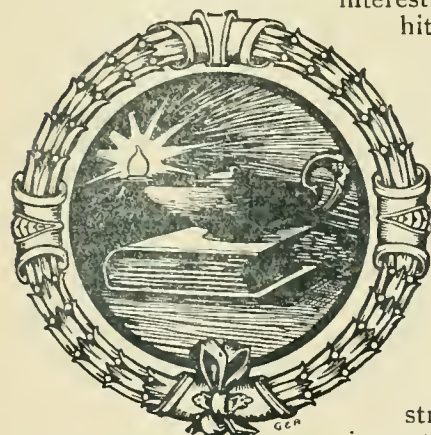
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THREEPENCE.

A Remarkable Scientific Discovery.

After years of patient research in the physical laboratory, a well known electrician (Mr. A. E. Baines) has succeeded in demonstrating a most interesting fact which has not hitherto been realized by the scientific world.



It is of the greatest significance in connection with the world-wide effort that is now being made to lead mankind back to the path of harmony with Nature's Law and the Divine Will in the matter of Diet.

Therefore, I feel constrained to emphasize its importance, and to invite our readers and my co-workers in the many lands in which this journal circulates, to make it extensively known for the benefit of our afflicted, degenerate and suffering Race.

The actual discoverer has briefly and technically explained it in an article which he has kindly placed at my disposal, thus giving this Journal the distinction of being the first to make known this newly ascertained truth (see page 36), but as there are many co-related facts and inferences which can be made clearer and more tangible to the average layman by editorial comment, the writer of the article has invited me to use my pen to this end. He has furnished me with his coloured charts and drawings, and also with full particulars concerning his researches, and has permitted me to witness and to make many experiments in his laboratory which amply verify this new discovery.

The central truth that most concerns all workers for the Food-Reformation, as well as the community at large, is this:—All fruits, nuts and seeds are storage

batteries of vital electricity. And the fact has now been proven by means of a recording instrument of greater sensitiveness than any hitherto employed (a Kelvin Astatic Galvanometer of 80,000 Ohms resistance), the magnetic reflecting indicator of which is so light as to be suspended by a single strand of a spider's web.

The instinctive conviction now becoming so prevalent amongst cultured and enlightened persons, that by living chiefly upon such fruits (our natural food) in their uncooked state, we do that which is rational, wise and right, is thus confirmed from the scientific standpoint; and a simple and feasible way by which we can make the enjoyment of 'Life more abundant' a possibility for ourselves and our posterity, is thus revealed and made plain to us.

The Electricity in Fruit.

To aid in the understanding of this new discovery, let us consider an orange as an illustration. It is found that each alternate divided section is a charged cell that will cause the indicator of the galvanometer to record an electric current.

These cells are insulated from each other by their skins, and constitute, collectively, a battery of charged cells, which is again insulated by the rind of the fruit. Thus when we eat an orange we absorb a small charge of electro-vital force which helps to augment that stored in our own bodies.

In the case of the apple, which appears to be the most potential and valuable of all the fruits, the positive electricity is stored in the flesh of the fruit and is insulated from the core, which is negative; and similar indications are witnessed with the pear, quince, and other fruits.

That the human body also contains a series of storage batteries has now been conclusively proven by the same galvanometer—thus confirming the statement to this effect which I made seven years ago when I wrote my *Comprehensive Guide Book* (chapter on Physical Vitality). For each individual is found to vary in potency, or 'voltage,' as electricians would say. Some who contain less electrical or vital force than a particular cell which is charged with a certain potency (E M F) and connected to the galvanometer, register one or more points negative. But those whose bodies contain more than the said cell, register positive, to a corresponding extent.

And the potential of the human body is shewn to correspond with the health conditions of the same, and to be capable of augmentation. For instance, I witnessed an interesting experiment with a young boy who was paralyzed and very weak, and consequently recording a very low voltage. When the hands of a strong man touched him, his potential increased by induction as long as the contiguity continued, but it quickly relapsed when contact ceased. An apple was then given him to eat, the result being that in a few minutes his positive voltage again increased, and it *remained stationary*.

The well known popular motto, 'Electricity is Life,' thus appears to be based upon actual truth; and the terms 'vitality' and 'electrical potentiality' seem to be virtually synonymous. And in view of this new discovery and of our belief that a beneficent and all-wise Creator intended Mankind to enjoy health and happiness, we can now realize the Divine Wisdom manifested in the fact that we are created fruit-eating creatures—as conclusively demonstrated by our physical structure, affirmed by all our great Anatomists, and confirmed by the ancient scriptures of many Races (including the Book of Genesis which contains the command "Behold I have given you every herb, yielding *seed*, and every tree in which is the *fruit* of a tree yielding seed, to you it shall be for meat.") (I., 29.)

And it is most noteworthy that those portions of the various fruits which we instinctively select and consume, are *positively* charged; whereas the portions we reject, such as the core, the stalk, and the rind, are either *negatively* charged, or are non-electric, being mere insulating material. This same rule is observed in the case of the vegetables—the *roots* and *stalks* being negatively charged.

Thus it is apparent that Nature guides us to choose food that is positively potential, and thus indicates our need of the electric reinforcement that is thus provided for our benefit.



**Our Need
to Keep our
Bodies well
Charged.**

It must be obvious to everyone that the augmentation of our own stock of vital electricity is a matter of great concern to us and those who dwell with us. For the well charged human body experiences

Health, and radiates a healthy aura that is recognized and appreciated by all sensitive persons. And such a body is almost impervious to the attacks of microbes and the germs of disease.

On the other hand a depleted human being is like the storage battery of a motor car that is run down—it won't produce sufficient electric current for the purpose of maintaining the internal combustion and working efficiency of the engine. We often notice that weakly persons of this type seem to exhaust us and the atmosphere of the room in which they remain. We want to get out in the fresh air where there is more vitality.

It is also now made apparent that our prevalent physical and mental deterioration is the natural and inevitable result of our having lived to so great an extent upon devitalized food, such as cooked dead bodies, combined with vegetables and cereals that have been deprived of their electricity by the culinary process to which they are submitted.

Need we wonder that on every hand we hear the plaintive wail,

"'Tis Life whereof our nerves are scant,
More Life and richer that we want";

or that we see around us such multitudes of sickly, anæmic and lifeless mortals, who readily succumb to every breath of infection, and to the onslaughts of every noxious germ that they meet with.

It is more than probable that every minute atomic cell of every living body contains its infinitesimal quantum of vital electric force, but we can hardly expect that any instrument will ever be made that can register so minute an amount. The assumption, however, is both logical and reasonable in view of the fact that a collection of such cells, as in an animal body for instance, possesses electrical potency. It also accounts for many vital phenomena.

This idea, now rendered scientifically tenable, moreover explains why the carnivora do not suffer devitalization like man, by eating flesh-food. For they eat it *uncooked*, and while the bioplastic cells of their prey still retain some of their electrical charge. But man, when eating a portion of the corpse of an animal, not only violates a physical law of his being, and introduces into his body a type of material that is *dangerous* for him to consume (because his comparatively small liver and long intestinal canal were never intended to deal with rapidly decomposing food that can safely be taken by the beasts of prey, who have large livers and short intestines) but he destroys all the electric potentiality of such food by the heat which breaks down any cellular vital force that may still exist.

It is noteworthy that a partially cooked apple is, if tested by the galvanometer, found to have lost its polarity as far as the outer portion is concerned, but if the pips are tested, which are, as yet, unreached by the heat, they are found to be still charged. Thus the truth is revealed that the sooner we all get back to the *natural* way in Diet, and live to a greater extent upon *uncooked* food, the sooner are we likely, as individuals and as a Race to experience and enjoy that abundant health and vitality which constitutes the greatest wealth, and for which many millionaires would gladly exchange their accumulated gold.



**A Vision of
Great
Possibilities.**

The political, economic, social and philanthropic eventualities that are conjured up by this ideal of a general return on the part of the people of Christendom to the pure, simple, electrically potent, and health giving dietary which a beneficent Creator intended, and has provided, for our sustenance and welfare, are simply stupendous.

Our fields now becoming so devoid of rural population, because so entirely devoted to the grazing of cattle, would yield enough nuts and fruit, and garden produce, to maintain unnumbered millions in the healthful surroundings of the country. Nut-bushes will thrive where no other crop can be raised, and they yield proteid material in rich abundance.

Distressful Ireland, which is rapidly becoming depleted of inhabitants, could be re-populated, if nut-culture and the manufacture of nut products and nut butter became the staple industry.

Poverty could be eliminated from Europe and America; Intemperance could be swept away (there are

no fruitarian drunkards); Crimes of violence would become phenomenal instead of frequent; Disease could be reduced to a minimum, without delusive serums and the ruthless yet ineffective torture of animal victims; Surgical Operations would become rare; Cruelty (including vivisection) would be abolished by the rapid development of humane sentiment; War would become distasteful and obsolete; the struggle for existence would become so much lessened in intensity that life would be worth living; Insanity would cease to threaten our individual and racial existence; Kindness, Plenty and Happiness would become prevalent; and the Ideals of true Christianity would become possible of realization.

Many important developments are expected to follow this discovery of the possibility of measuring infinitesimal electric currents. It has already been found to be most valuable in the diagnosis of certain functional maladies, and the treatment of serious diseases, such as epilepsy, paralysis, elephantiasis; and it has led to the evolution of new curative processes that are most promising.

As an indication of its present and prospective value, I may mention that the fact has been ascertained that cancerous growths and tissue fail to record any electric potency when tested—thus shewing that constitutional devitalization, local devitalization, and the accumulation in the system of waste or dead matter are closely related. And thus is the opinion, now becoming accepted by many physicians and cancer specialists, that Cancer is the result of living upon an excess of cooked matter (corpse-food) and an insufficient amount of vital fruit-food, combined with lack of real physical exercise, justified, and shewn to be within reasonable distance of scientific demonstration as being correct.

The importance of deep-breathing and of open-air life is also confirmed, for the atmosphere is *positively* charged and we can absorb its potency through the lungs.

And by means of this instrument it has been found possible to record with precision, and with effects that almost amount to absolute scientific demonstration, the psychic influence of those helpers and workers of the super-mundane realm, who are invisible to most of us at present (because our etheric vision is not yet developed), but whose beneficent ministration is now becoming recognised by multitudes of spiritually minded truth seekers, and whose etheric forms are clearly distinguishable by those who have the gift of psychic clairvoyance.

Sidney H. Beard.

Illumination.

Illumined minds are those which see
Beyond mere form and sophistry;
Who truth and knowledge daily find,
Who sense the good in all mankind,
And hating none, are free indeed
From selfishness and pride and greed.
This state evolves from deep desire;
Is born of love's celestial fire,
And conscience thus awakened grows.
And through our minds the spirit flows.

Isaac Blum.

Glimpses of Truth.

There is no eloquence like Truth.

God is Mother-Love and Father-Wisdom.

If we treat the world well, it will treat us well.

You can be what you desire to be, if you work to that end, and trust.

We will not need much help from any one when we do Love's Will in all things.

The one who is working to improve things does not waste time in condemnation.

The emotional nature, if you do not control it, may run away with you and maim you.

It is with love as with light—it increases for you with every additional soul you illumine.

We lose our fear as we realize more and more that the Eternal Spirit can be trusted to the end.

To be truly wise is to be free from prejudice, and able to change one's opinion as more truth is presented to one's mind.

The earth is full of people seeking immortality, who cannot see that it is impossible not to be immortal.

The world moves and we must move with it, but to individualize into independent being we must move of our own volition.

The spirit realm is a closed door to the mere animal man, for the same reason that Wisdom is a closed book to those who will not learn.

All roads lead to the All-Good, though the roads of wrong-doing are harder to travel and a long way round to the goal.

The incarnate and discarnate are bound up in one bundle of life. While they may appear to be separate to the material sense (as the two eyes are separate), yet in action they merge into one.

Beware of the seed planted. Little likes or dislikes grow into great likes or dislikes. No thought or word or deed may be great in itself, but it is the aggregate that makes them important.

The purpose of life in the physical is to learn life's music (Love), and without the co-operation of those who know the "Music of the Spheres," earth's discords still maintain their dominion over us.

The fear of "ghosts" is of the same character as the fear that the ignorant savage has of thunder and lightning. Enlightenment dispels fear. That which makes the child afraid does not move the mature man.

Lucy A. Mallory.

The Science of the New Life.

We have entered a New Age, and the new ideas about life are becoming almost as numerous as the sands of the shore. Some of these ideas are actually new; others are simply old ideas restated; though the purpose of them all is to awaken the consciousness of a new life.



That there is a new life, within reach of every person, is no longer the belief of the few only; it is a belief that has become contagious, and the many are accepting it with remarkable rapidity. For this reason the demand for real, practical knowledge concerning how to live the new life, is becoming almost universal.

There are thousands who are on the verge of the new life, but do not know it; they want something but they do not know what that something is. To take these thousands into the beautiful kingdom—what could be greater than this?

The Meaning of the New Life.

The briefest possible definition that could be given for the new life is this: *The life that is eternally becoming better.*

In this definition the whole of life is included on every conscious plane. In other words, when everything that you are conscious of in your being is constantly changing for the better, you are living the new life.

Such a life is actually new, because to change for the better is to enter states of consciousness that have not been realized before. The advancing mind enters new mental worlds; and to live in a new world is to live a new life. To change for the better through and through, is to become a new creature; and he who has become new will live a life that is new.

To live the new life is to pass through a perpetual re-creative process, the result of which is the constant refinement of every atom in the body, the constant enlargement of every faculty of the mind and the constant unfoldment of every attribute of the soul. Such a process would constantly eliminate the lesser, and constantly appropriate the greater. The old would pass away, and the new would appear in an ever-increasing measure. The imperfect would be daily outgrown, while every part of being would perpetually develop into higher degrees of perfection.

To enter the new life would therefore mean complete emancipation from all ills; because as the whole of being was entering the better and the better—eternally entering the better, conditions of weakness and disease could not long remain.

To simply be well is not all there is of health;

there are higher degrees of health than you actually enjoy; and the higher the quality of the health the more thoroughly is the body protected from those conditions in the world that produce disease. This being the truth, it is possible to develop such a perfect and such a powerful state of health that the body becomes immune.

The new life means perpetual advancement; therefore, when we begin to live the new life, we shall naturally and inevitably reach our goal; and to reach one's goal, that is real success. There can be no failure connected with continuous advancement, neither can want, in any shape or form, remain after such advancement has actually begun in earnest. This is not simply a beautiful theory, but a scientific fact that proves itself conclusively in practice.

Abundance of all good things comes naturally from the living of the new life; and how could it be otherwise in a life that is eternally becoming better? Such a life is a rich life and an enriching life, not only in a physical sense, but in every sense. It is not only an abundance of tangible things that come through the new life, but an ever-growing supply of the higher riches of mind and soul; those qualities, attainments and possessions that give real worth to the man himself. It is real life that comes through the living of the new life; and there is nothing richer than life.

Beginning the New Life.

There are a million or more people in the world who are now trying to live the new life; but are not all succeeding, because they failed to make the proper beginning.

There are several millions more who would enter the new life if they only knew how to begin; therefore a few simple ideas on the subject will prove valuable.

To formulate rules in detail that will apply to each individual case is not possible, because all have not the same present needs nor the same previous training; but certain general principles that will apply to all can be presented; and when these are followed, the new life will be found without delay, or useless experience.

Learn to be Still.

When you undertake to live the new life and seek to promote your advancement in every direction, you will find that not much can be gained until your entire being is placed in a proper condition for growth; and as you must improve yourself before you can better your life, the importance of this step is most evident.

It has been found that all the laws of growth require order, harmony and stillness for proper action, therefore, to live peacefully, think peacefully, act peacefully and speak peacefully are the first great essentials. This will not only bring your entire being into the proper condition for growth, but will also conserve energy: and when you begin to live the larger life, you feel that you want to use properly all your forces, and neither misuse nor waste anything.

To acquire stillness, never "try hard," but simply exercise a gentle self-control over everything you do. Never be anxious about results, and they will come with less effort and in less time.

Whenever you have a moment to spare, relax the whole person, mind and body; just let everything fall into the easiest position possible. Make no effort to relax; simply

let go. So long as you "try" to relax you will not succeed.

While in this relaxed condition, be quiet; do not move a muscle; breathe deeply, but gently, and think only of peace and stillness.

Before you go to sleep at night, relax your entire system, and fall asleep with "peace" on your mind. Bathe your mind and body, so to speak, in the crystal sea of the beautiful calm. This method alone will work wonders in a few weeks.

While at your work, gently hold yourself from anxious, hurried or disturbed action. Work in the attitude of 'poise,' and you will accomplish much more in the same given time, and you will do far better work.

Rejoice and be Glad. Cheerfulness is not only good medicine, but is food for mind and body. It thrills every atom with new life, and is to the faculties and talents of the mind what sunshine is to the flower and trees.

To be happy *always* is one of the greatest things that man can do; and there are few things that are more profitable, in every sense of that term.

No matter what comes, be glad; and live in the conviction that all things are working together for good to you. As your conviction is, so is your faith; and as your faith is, so shall it be unto you.

No matter how dark the cloud, look for the silver lining; it is there; and when you always look at the bright side of things, you develop brightness in yourself. This brightness will strengthen all your faculties so that you can easily overcome the obstacles in the way, and thus gain the victory desired.

Love Everybody and be Kind. If you wish your path to be strewn with roses, just be kind. Give your best to the world and the best will come to you without fail. If it does not come to-day, never mind; just go on being kind and let seeming disappointments pass away.

No one can afford to criticize, condemn or be angry. We know that anger not only disturbs the mind, but it also destroys the cells of the body; and no one can be angry without losing a great deal of life and energy.

To find fault never pays, because we not only bring enmity and condemnation upon ourselves in that way; but the faults that we constantly see in others will develop in ourselves.

A critical mind is destructive, and the critical attitude is weakening to the entire system; therefore, no one can be his best who permits himself to constantly think or talk about the flaws in life.

Be kind and good to all; it is one of the royal paths to happiness and peace. When anyone does wrong, do not condemn, but help him to find the better way.

To have a sweet temper, a loving disposition and a kind heart is worth more than tons of gold. We are all finding this to be true; and we realize fully that the person who loves everybody with that larger loving-kindness has taken a long step upward into the life that is altogether beautiful.

This is not mere sentiment, but the expression of an exact scientific fact. A steady soul-love will bring the all-good to anyone who lives and acts as he inwardly feels.

Have Faith in abundance.

Have faith in God, have faith in man, have faith in yourself and have faith in Faith.

We all know the value of self-confidence, but Faith is infinitely deeper, larger and higher. Self-confidence helps us to believe in ourselves as we are at present, and thus helps us to make a fairly good use of the talents we know we possess; but Faith elevates mind into the consciousness of our larger and superior possibilities, and thus doubles the power, the capacity and the efficiency of the talents we now possess.

Faith brings out the best that is within us, and puts that best to work now.

Faith does not expect things to come of themselves; Faith never stands and waits; it *does* things; but while at work *believes* that the goal will be reached and the undertaking accomplished.

If people or things do not come up to your ideal, never mind; give them time; continue to have faith in their better selves; they will also scale the heights. Expect them all to do their best, and most of them will now; the others will soon follow if you have the faith that they will.

The faith of one soul can elevate the lives of thousands; this is a statement that is just as true as it is great, and we should constantly hold it in the midst of a living attention.

The man who has faith in the whole race is an inspiration to everybody. Many a person has risen rapidly in the scale because someone had faith in him. Faith is the greatest elevating power that there is in the world. Faith can convert any failure into success, and can promote the advancement of everybody, no matter what the circumstances may be.

Have faith in yourself and you will advance as you never advanced before. Have faith in others and they will inevitably follow.

Therefore, if you would enter the new life, the better life, and inspire others to do the same, have Faith in abundance.

Pray without Ceasing.

The true prayer is the whole-souled desire for the larger, the higher and the better—while the mind is stayed upon the Most High; and the prayer without ceasing is the constant living in that desire.

Remember the forces of mind and body always follow our desires; therefore, if we would use our powers in building up a larger life we must have high and true desires.

Turn your desires upward and keep them there; desire the greater things only, and never desire anything less; and the powers within you will make you as true, as great and as perfect as your heart has prayed for you to become.

In order that our desires, thoughts and states of consciousness may arise to the very highest states of being, we should employ the silence daily.

In order to enter the silence, be alone and comfortably seated; relax mind and body; close your eyes and be perfectly quiet; turn your attention upon the inner life and gently hold your mind upon the thoughts of stillness and peace. You may affirm quietly, "Peace is mine," "I am resting in the stillness of the spirit," and similar statements.

When you feel this gentle stillness you can use other affirmations according to your present needs; but to feel the perfect peace of the soul is the first essential. After that is attained, your consciousness will deepen, and you will enter the great Within to a degree.

The real purpose of the silence is to enable the mind to enter the inner life, and not only re-create all thought according to higher truth, but to enter into a more perfect touch with the divine source of things.

The silence should be taken every day, from ten to thirty minutes; and though you may not have any real results at first, simply continue; you will reach your goal. After a person has become conscious of the inner life to a degree, he finds that he can live in this peaceful, high state nearly all the time: and therefore may be in the silence almost constantly.

This is a most desirable attainment; it is *the* one great attainment for which every soul should work.

When we learn to think the truth we have truly come to the parting of the ways; here we find where the old leaves off and the new begins; in this place the wrong disappears and the right is discerned as it actually is.

The foundation of all truth is the basic statement: *Man is a spiritual being, created in the image and likeness of God.*

To think contrary to this would be wrong thought, and from wrong thought comes all the wrongs in the world. But the average person does think contrary to this truth; therefore, the average person is almost constantly in bondage to sin, sickness and sorrow of some kind.

Your real being is never sick and never will be, because it is divine; and you are the real being. You are not the body; you possess a body that may be indisposed if you create wrong thought; but that body is not you; you are a spiritual being created in the image of God; therefore *you* are always well.

If sickness appears on the surface, in the body, you know that it is on the surface only; the sickness is not in you, because you are real being, and in real being perfect health reigns eternally.

When we think the truth about ourselves, we shall also think the truth about others; we will, therefore, not think of them as they appear on the surface, but as they are in the perfection of real, spiritual being.

We will overlook, forgive and forget the wrong appearance, which is but the effect of wrong thought, and try to inspire everyone to change the appearance by thinking the right thought—the truth.

To reduce this statement to its simplest terms, we would say that to live in the spirit is to live in the upper story of mind and thought; or to live on the good side, the bright side and the true side of all things.

To the beginner this is sufficient, because this simple change in living must come before the higher spiritual consciousness can be realized; but the change, though simple at first, will completely revolutionize life.

We will positively know that we are eternal souls, living in a spiritual world now, expressing ourselves in a physical world; and we will realize that we are actually created in the image of God, united with Him, and living in His life.

We will realize that there is but one substance from which all things proceed, and that that substance is the expression of spirit, we will see that there is but one life—the spiritual life; and that there is but one Law—the eternal coming forth of the ‘Life more abundant.’

To the beginner, the first essential is to get away from materiality—the common, the gross, the superficial, the ordinary and the wrong; to go up higher; to enter the world of Light and live the Life Beautiful.

At first, this state will simply be a life that is freer, larger and more harmonious; where things move smoothly, and where the value of life seems to constantly increase. But ere long, living in the spirit will mean far more than merely a pleasing state of existence; and the further we advance, the more this wonderful life will mean, until we begin to understand the great soul who declared, “Eye hath not seen, nor ear heard, neither has it entered into the heart of man, what God has prepared for them that love Him.”

Ideal Living.

Give your best to the world, no matter how insignificant that “best” may be, and the world will invariably give its best to you.

When we give our best, we not only receive the best in return from the outer world, but we also receive the best from the inner world. To give your best is to bring forth your best; and it is the bringing forth of your best that causes you to become better and better.

When you become better you will meet better people and enter into better environments; and everything in your life will change for the better, because like does attract like.

The man who lives a real life, at all times, and under all circumstances, is giving his best, and the very best that possibly can be given. A real life, when lived in the world, is a power; and the person who lives such a life is a great power for good wherever he may be. The presence of such a person is an inspiration and a light, as we all know.

The man who loves the whole world with heart and soul, and loves without ceasing, is doing far more for the race than he who endows universities, and will receive a far greater reward.

The person, whose heart is with the race, will never be satisfied with inferior work; he will never shirk, nor leave the problems of life to “somebody else.” He will “go in and push” wherever something good is being done, and he will constantly endeavour to render better and better service, wherever his field of action may be.

Give the best that you are, through every thought, word and deed—that is the Principle; and your life will be constantly enriched, both from without and from within.

Through the daily application of this Principle you will develop superiority in mind, soul, character and life; and the world will be better off because you are here.

Christian D. Larson (*In Eternal Progress.*)

The Mystic Law.

“The thing thou cravest so waits in the distance,
Wrapt in the silences, unseen and dumb;
Essential to thy soul and thy existence—
Live worthy of it—call and it *shall come.*”

Fruitarianism made Radiant.

If you were to ask ten abstainers from flesh-foods in turn the reason for the faith that was in them, you would probably receive as many different answers.



With one the reason would be health, with another a dislike of butchering, with a third economy, with a fourth a natural distaste for meat, with a fifth "The Jungle," and so on. Some might furnish more than one reason.

But there is one broad distinction which may be said to divide food-reformers into two classes. This distinction is one of *motive*: on the one hand the motive of horror of evil; on the other the quite distinct motive of love of good. In other

words, the difference between abstaining from meat and enjoying nuts.

If any man of average refinement and feeling were compelled to spend one hour every day inside a slaughterhouse, one could safely prophesy that he would become a fruitarian within three weeks. Day after day, as he sat down to his chop or steak, the picture would rise before his inward eye, at first easily dismissed, but eventually becoming so *vivid* in its gruesomeness as to deprive him of all pleasure in his meat.

Not only would there be photographed on his mind the look of those large, terrified eyes, but he would also hear the sickening blow of the poleaxe; not only would he see the dull, coarse faces of the slaughtermen, but the smell of blood would haunt him. For him the skeleton would not be in the cupboard; *it would walk before him as he ate*. Until finally, out of horror at the evil—the evil of this constant and needless slaughter of highly organised creatures, and the evil of the brutalising of the men who do this ugly work—out of sheer hatred of the wrong, the chop-eater would be converted, and turn fruitarian.

Again, if any woman of normal sensibility were forced to pay a visit every morning to the slaughterhouse attached to any large bacon-factory; there watched the herd of grunting swine being driven to the gate of death; heard their terrified squealing as they smelt the blood of their forerunners; followed them through that gate, and witnessed the whole tragic business; it would not be many days before she experienced a revulsion against the breakfast rasher, the sausage, and the ham.

What had seemed pleasant and innocent fare will have become a ghastly reminder of that scene of blood. And however gravely and suavely the Doctor might argue that bacon fat is good for rheumatism and the nerves, she would feel her whole soul rising in revolt against meat-eating. She might not be able

to answer the Doctor, but neither would she be able to eat any more bacon. Her conversion would be at hand. She would turn fruitarian.

In both these hypothetical, yet quite representative cases, the motive is simply the negative one of horror of wrong, nor is the motive altered if these converts come to see that all this time they had done their dirty work by proxy; that for years they had had their representatives acting for them in the abattoir.

In time they will realize that if they had had to kill their own ox, or sheep, or pig, they would never have done it at all. This will lead them to ask *why*. And the only satisfactory answer they will find, will be that this strange reluctance to kill, has its rise in the higher instincts of the soul; in other words, that it is the unwritten Law of God hidden in their deepest self.

But still, they would not have crossed the border which divides the negative from the positive creed. Great numbers of vegetarians never do cross that border. One of the results being that they are for ever desiring some substitute for meat; something that will look like, taste like, satisfy like meat. They are as those who flee the devil, but do not see God. They are merely *abstainers*; they should be *devotees*. They are good haters, but poor lovers.

If you ask how they are to become lovers, devotees, I cannot tell you; but I can at least tell you how I crossed the border. There came a day when, looking up from where I sat in a church made ready for harvest festival, I saw an apple. I had looked at many apples before then, but this was the first apple I had verily *seen*. From that hour my creed became richer, more positive. Since then, to gaze at an apple has been an act of worship: to eat it, a sacrament.

Rapidly my creed grew, until it embraced a multitude of things, from hazelnuts to haricots and muscatels. For a positive creed leads to all sorts of mystical joys. Having such a creed, I not only rejoice to crack a nut: I know what the kernel is, and what it *does* when I eat it. I gain an ever-deepening conviction that there is a certain spiritual (as well as physical) fitness in living on the 'fruits of the earth.'

And my last word to any would-be fruitarians is this: Be positive; *delight* yourself in the miracles of fruit and herb, golden grain, and the sweet kernels of nuts. For if you do this, the taste for meat will fade out of your life, as a false dogma dies in the presence of God.

Ernest J. Savage.



The Joys of Earth.

"Few rightly estimate the worth

Of joys that spring and fade on Earth;

They are not weeds we should despise,

They are not fruits of paradise;

But wild flowers in the pilgrim's way,

That cheer, but not protract his stay.

He must not these too fondly clasp,

Lest they should vanish in his grasp;

And yet may view and wisely love

As proofs and types of joys above."

Anon.

In Defence of Food-Reform.

(A Speech delivered by Dr. Walter R. Hadwen at the Eustace Miles Restaurant, Chandos St., Charing Cross, on March 5th, 1908.)

Mr. Chairman & Friends.

I am in rather an unfortunate position to-night. A few weeks ago Sir James Crichton-Browne uttered some rather strong invectives

against vegetarians and Vegetarianism, and he glorified to a wonderful extent the sirloin and the mutton chop. I was asked to reply to Sir James Crichton-Browne, but I thought the better plan would be ask him to come on to a public platform and justify the statements which he had made. Accordingly Miss Nicholson wrote to Sir James and asked him if he would meet me and publicly debate this subject.

Sir James backed out, and the result is that whilst I was asked to come here to reply to him, I am in the unfortunate position of having nothing whatever to reply to. The statements which he

made on that occasion were statements that contained no reasoning, that presented no arguments scientific or otherwise; they were not based on any logical conclusions—they were pure *invective*, minus *fact*. Consequently there is very little left for me to do but to justify the position which we as vegetarians take up, and to show that the invectives indulged in by Sir James are without foundation.

Sir James Crichton-Browne has been recently advertising at a Shareholders' Meeting the well-known Extract-of-Meat preparations which we occasionally see in shop windows, accompanied by a model of a big bullock supposed to be saying "Alas, my poor brother!" as he contemplates a tiny bottle of dark coloured liquid into which a whole bullock is supposed to have been boiled down! I certainly am of opinion that when a medical gentleman who so strongly advocates flesh-meat, is subsequently found entering the ranks of commercialism, and, as an interested party, advertising the carnivorous nostrum of a business firm in the same glowing terms with which he denounced Vegetarianism, his utterances in the role of a scientific man are considerably discounted.

What are Cranks?

Now the views which Sir James Crichton-Browne propounds are very old-fashioned and worn out, he is altogether behind the times; there are too many living specimens of Vegetarianism to-day who have excelled in every department of life, for the diatribes of fiery flesh-eating medical baronets to have any effect. We smile and pass on, praying that if they are too old to learn, their rashness may, nevertheless, prove of some benefit in teaching others that reckless utterances are not proven facts.

When he views us as 'cranks,' we rather glory in the title! It is a title one may be rather proud of, because a 'crank' is simply a person who holds views which are different from those of the ordinary run of the populace. It does not follow that the views which he holds are wrong, but simply that they differ from the views of the majority, and it is generally the case that the 'crank' is the only person who understands anything about these views. He is the one person who can talk about them because he is the one person as a rule who has gone into them.

If we take the case of Howard in connection with Prison-Reform; of good Lord Shaftesbury in his agitation against the White Slave Traffic and the abuses of our lunatic asylums; of Wilberforce, in his demands for the abolition of Slavery; or of Christ and his disciples in their denunciations of the hypocrisy of the self-righteous Pharisees of that day—wherever we turn, these people were all 'cranks' in their time, but it does not follow that because they were 'cranks' they were necessarily wrong. Let us rather be proud of the title, and be ready to stand up and give a reason for the faith that is in us.

This is what Sir James Crichton-Browne has never done yet in regard to the subject we are discussing. He has carefully avoided doing so. He owns, of course, an honoured name in the medical profession, but it does not follow that every statement he may make is to be accepted as an established creed beyond all possibility of dispute or contradiction. He has adhered to the *traditions* of the profession to which he belongs, as others have adhered to the traditions of their fathers in matters of religion. Like the woman of Samaria, who said to the Nazarene who sat beside her at the well, "Our fathers worshipped in this mountain" which seemed quite enough for her to settle the question as to where the centre for worship should be—so Sir James has followed without question the traditions of the elders of his particular profession.

Medical Tradition and Diet.

It is an unfortunate fact that the majority of the medical profession follow in the lines which have been laid down for them by others. It is *tradition* and *prestige* more than anything else which sway the medical profession to-day. In the question of diet especially, seeing that there is no room found in the curriculum of the medical student for the study of this important subject, I fail to see how a medical man, because he is a medical man, has any right or authority to speak upon it as if he were speaking *ex cathedra*.

The only right that a medical man can have for speaking authoritatively on the subject of Diet is when that man has studied it personally and specifically, and has proved the justice of the assertions he publishes, both in his own experience and in that of other people.

Sir James Crichton-Browne has taken a superficial view of the subject upon one side only, and it is perfectly clear that he knows nothing upon the other, therefore he is by no means qualified to speak upon it.

If there is one thing more than another that laymen should advocate, it is that there should be established a Chair of Dietetics in the medical curriculum. The medical student when he begins his hospital training simply knows that when a patient first enters the ward

he is put upon Diet No. 1, then a little later on Diet No. 2, then when convalescent on Diet No. 3. After finishing the whole of his medical course he probably could not tell of what these diets are composed. It is a very ordinary rule of thumb.

Now and then, at the patient's suggestion, perhaps, the physician might order an egg or a bit of fish, if the doctor happens to be a crank on fish, for instance! That is about the whole knowledge that the ordinary medical student gleans about Diet. There should be an agitation upon this matter (for medical reforms usually spring from outside the medical ranks), then a study of the question of food values might be enforced among medical men. And if this were done their eyes would be opened to the fact that there are not only two sides to this important question, but, that there are many sides which they had not previously considered.

Many of the popular ideas upon food have been generated as the result of conclusions largely drawn from laboratory experiments.

Certain writers have derived conclusions from experiments which they have performed upon soldiers and other voluntary experimentees; sometimes by a series of experiments upon one individual, perhaps, feeding him upon different kinds of food and at different times.

The most valuable experiments in this direction were those of Dr. Beaumont upon Alexis St. Martin, who had a perforated wound in his stomach, received during the American war, through which the process of digestion could be observed, and valuable results were obtained. These experiments have stood the test of all the years since, and we have got but little beyond them so far as digestion is concerned.

There have been many experiments on animals, on dogs especially, but as a dog, for instance, can digest a bone and a human stomach cannot do so, it shows how worthless by comparison these experiments must necessarily be; but when men want to write scientific treatises it does not appear to matter how they set to work, as long as they can write a certain number of pages illustrated by a certain number of original scientific experiments. The conclusions arrived at are frequently so much waste paper.

If you take a man and feed him upon a certain kind of diet for a certain period, and then analyse the excreta, etc., you arrive at no idea of the value of the same kind of food for another man. The changes in the constitution not only in different individuals, but even in the same individual on different occasions, are so great, and the varieties of idiosyncrasy are so numerous, that you can form no correct basis whatever as a guide for another case, or even, for the matter of that, for the same case under different conditions.

You can only arrive at satisfactory results, in my own opinion, in the matter of Diet, by general experience spread over a large number of people and over an extended period of time.

The Chemical Argument. What then should form a scientific basis as a guide for the due supply of that nutriment and for the right kind of nutriment that is necessary to the building up of the organic tissues? The only way in which we can come to any conclusion upon that point is to

get down to the bed-rock principle of asking what is the chemical composition of the body as a whole, and what are the elements of which its structure is composed? Upon that result being obtained, it stands to reason we must supply in the diet similar building elements to those of which the animal body is built up.

Now whether we turn to the animal kingdom, or to the vegetable kingdom, we find similar elemental constituents in both. It may be argued, therefore, that you may as well take your food from the one as from the other. At first sight that seems to be sound reasoning, but let us look at the other side of the argument: If the vegetable kingdom be of a purer character and its products as a whole more digestible and more easily assimilated, as I maintain is the case, would it not be far better to take our food from the vegetable kingdom, apart altogether from aesthetic reasons, than at the price of animal life?

But is the chemical composition of demand and supply the only guide on the food question? If you take a lion or tiger, a cow or sheep, and a human being, all three classes feed differently. In their respective bodies you will find on analysis the same five elements stored up. This being the case why is it that the lion cannot feed as the cow, the cow as the lion, and neither lion nor cow as a human being? If you only have to supply those constituents answering to the character of the constituents of the animal body, why not give the lion and the tiger grass to eat and the cow and sheep a bit of reindeer?

When we come to *examine* the carnivora, as the lion and tiger; or the herbivora, as the cow and sheep, we find marked *anatomical differences*, which appear to demand food, not merely of similar constituents, but it would appear that those constituents must be supplied in a different *form*. In the one case as *flesh*, in the other as *grass*, or *herbage*.

Why is this? The *anatomical structure is different* in each, and apparently corresponds with the food which in a state of nature each intuitively seeks. We are therefore bound to consider another factor in the problem, that of anatomical and physiological conditions.

The Physiological Position. Now the human alimentary canal is absolutely different from the other two, and the popular notion is that because it is longer than a lion's and shorter than that of an ox, it is intended to assimilate the food of both. But whilst the human animal requires the same constituents as the cow or the lion, yet just as each of the latter requires those constituents in a different form the one from the other, so Nature points to our own anatomical structure as requiring these constituents in yet another form diverse from that of the carnivorous or herbivorous families. And so man looks around in the natural world with all its vast variety to see where he can get the food suited to his anatomical condition.

We are now in a state of civilization, whatever that is; apparently, it signifies the capability of running in ruts, formed for us by other people, and resolves itself more or less into the process of imitation and habit. But if we get away from civilization and glance at those animals which appear to have an intuitive perception as to the right kind of diet suited to their

organism, and who are placed in conditions where they can gratify their natural instincts and gustatory sense, we find them selecting that diet which the lion and the tiger, the cow and the sheep, have left behind for them, namely, the luscious fruits of the earth. I refer to the whole Simian race, whose anatomical structure corresponds with our own.

From these considerations it is not difficult to realize the fact that we really are a fruitarian family, and it is to that part of Nature's kingdom we must look for our proper food supply. In the pulses, in the cereals, in the tempting fruits, we can get all that we need for the efficient sustenance of our complicated organism. We get it presented to us in a form especially suited to the anatomical and physiological conditions of our system. *No scientific man has ever succeeded in disputing these facts.*

But are there not people who find that there are certain articles in that kingdom which they cannot partake of? You cannot form hard and fast rules for everybody. I daresay if you conducted your investigations amongst a carnivorous tribe you might find likes and dislikes just as they exist among the humans. I have found dogs differ considerably in their tastes; some are very fastidious, apart altogether from the question of training. But although these idiosyncracies exist, the products of the fruit world and of the vegetable kingdom generally are so numerous and of such abounding variety that all idiosyncracies can be easily satisfied.

When we have arrived at a conclusion as to the actual elemental constituents required by the human constitution, and the form in which Nature indicates we should partake of them, and the capability of the vegetable kingdom to supply all our needs and to satisfy all our peculiar tastes, we have practically settled the question of dietetics in favour of Vegetarianism. Note how a child in its unsophisticated state will crave for fruit, but no child in its natural unbiassed state would think of feeding upon the cooked corpse of an innocent creature which perhaps it had petted but a short time before. The liking for flesh-food is a *cultivated* taste and a *perversion* of the natural instincts of the human family.

Errors in Vegetarian Feeding.

We come now to the mistakes that vegetarians may often make with regard to diet. A great many start by considering that they must have a large amount of nitrogenous or flesh-forming food. Some denounce starches altogether. I have given this question a very great deal of consideration, and I have tried it upon large numbers of patients and upon myself during the past 30 years. The conclusion that I have come to is this—that one requires very little indeed of albumenoid or nitrogenous matter. The real coal for the human engine you get out of carbo-hydrates with a limited amount of fat for the rapid production of heat and vigour.

A man who goes in very strongly for lentils, haricot beans, etc., which are very rich in albumenoids, gives an extraordinary amount of work to his digestive and excretory organs, and will probably suffer from indigestion as the result of his over anxiety to build up his system with what he believes to be the most nourishing diet.

The fact is each one of us needs to look at this matter as a simple question of common sense, and experiment until we find out what and how much we need. As long as we take a small amount of albumen, plenty of carbo-hydrates, a medium amount of fat, and a certain amount of fruit, from which we shall get the necessary salts, we shall do very well. There is plenty of water of course in all these, and we should only take a limited amount of fluid, especially with meals, as it prevents, if taken too freely, the food from digesting.

Granted that Chemistry, Anatomy, Physiology and Nature herself all point to the superiority of a Vegetarian diet in building Experience. and in maintaining the best mental and physical conditions of the human organism, does *experience* prove, after all, that such method of dietary satisfies the conditions which the circumstances of the case demand? People naturally turn to the ranks of the vegetarians and critically scrutinize the physique of the men and women who compose them in order to furnish an answer to this question. But this may not be always a fair way of settling the point, as we must remember that one factor does not settle a problem any more than one swallow makes a summer. It takes a good many factors to complete a whole.

We are in the unfortunate position that our ranks in the past have been very largely recruited by all the riff-raff of the flesh-eaters, and it is rather rough on us to point to the dregs of a carnivorous humanity as vegetarian wrecks, just because they happen to have sought refuge in our hospitable company.

I could fancy Sir James Crichton-Browne, for instance, with his strong bias and his penchant for overstating his case, walking down a hospital ward and inspecting bed after bed ranged along the wall. There might lie a burly flushed dark-visaged sufferer groaning with gout. In the next bed a patient whose muscular system is impregnated with trichinosis. Another whose appearance points to a complete breakdown in the work of the kidneys. Yet another whose racking headache and congested eyeballs and alimentary trouble point to acute dyspeptic mischief. But all these are accepted as a matter of course; the conditions are only what you might expect. They have all been free flesh-eaters and they are suffering largely as a result of it. But no thought of such a question would enter into the physician's calculations. In the next bed lies a poor consumptive; he has never had the opportunity of getting much flesh food except on Sundays and high days and holidays, his circumstances would not allow it; he has lived in an East End slum and worked the skin off his bones to get sustenance for his wife and family; he has latterly decided to study the simplicities of Vegetarianism with its nutrient dietary and its pleasant foods in the hope of recovering the breakdown. The nurse whispers, "This is a vegetarian!" Could you not fancy Sir James lifting his hands in pious horror, enlarging upon the iniquities of the vegetarian system which has wrought such a catastrophe, and crying despairingly with a gulp in his throat "Give him Bovril!"

The fact is that we are only now beginning to prove our case, because we are able to show not only excellent specimens of life-vegetarians, but also what the vegetarian can do under rightful conditions and

upon a truly scientific dietary. We can turn to the Records won by our cyclists and walking men; we can turn to our literary men and scientists; we can even turn to our George Bernard Shaw! We can look right round the whole world to-day, and we can point to instances of Prowess in every direction—men and women who have distinguished themselves in every department, and who have achieved their victories upon a vegetarian dietary. Experience is entirely on our side, and we are prepared to stand our ground against all the critics of our dietetic system, knowing that we occupy a position which is *impregnable at every point*.

The Æsthetic Aspect.

Lastly, when we come as idealists to look at the question from an æsthetic point of view, we have everything with us. Ours is a system which inculcates tenderness, pity, sympathy, for the whole animal creation; that has no fellowship with the horrors of the slaughter-house or with the breeding of fellow-creatures for human food. A system which seeks the beautiful in the world around and accepts the bounties of a fruit-laden Earth.

The most refined lady in the land can pluck the rosy apple from her garden and select the ripe fruits from her bushes without a pang of pain crossing her brow; she can roam through the golden wheat-fields and pluck the ears of corn without any reflections of conscience; but had she to obtain her own food from the animal kingdom, to enter the slaughter-house, to slay and to flay that beautiful creature with its large and trustful eyes, could she do it? Perhaps she might *force* herself to perform this loathsome work and to become hardened to it as is the case with men, but it would be at the expense of all that was beautiful and chaste in womanhood.

How can men and women partake of food to procure which the very best feelings of their nature are blunted and degraded? Is not the pure and beautiful type of Vegetarianism the hope and the dream of the best in every Age? The writer of Genesis could contemplate nothing so terrible as the first pair in the Garden of Delights feasting upon the flesh of slain beasts, but "the herb-bearing seed after its kind" was the ordered sustenance for the progenitors of the human race.

And when the impassioned Seers of Old Testament history looked out from the darkness and ruin of Israelitish history to the Golden Age of Earth's redemption and millennial glory, their pens thrilled with the hallowing message: "They shalt not kill nor destroy in all my holy mountain."

Vegetarianism is a Gospel that speaks of Peace and Goodwill, that lifts us from cruelty and bloodshed to a happier Ideal, that tells of Purity and deliverance from grosser lives, and points to a time when by its influence our physical constitutions will be sounder; our spirits will be brighter; our peace and contentment more assured and every humanitarian principle more firmly established."

No one can have a true idea of Right until he *does* it; any genuine reverence for it until he has done it often and with cost; any peace ineffable in it until he does it always and with alacrity.

MARTINEAU.

Noteworthy Facts.

The Nations of Central America have agreed to settle all differences that cannot be amicably arranged between themselves by reference to a Board of Arbitration which they have appointed.

Unless the European Nations follow this example they will eventually be outclassed in the struggle for existence, and will have to face bankruptcy as a real possibility.

The Pope has given his benediction to a book entitled "The Church and Kindness to Animals." Its teaching contradicts the inhuman and heartless dogmas of Father Rickaby and others of his class, and vigorously opposes Vivisection. It can be obtained from Burns and Oates, 28, Orchard Street, London.

The Medical Faculty of Paris have decided not to allow a Professorship or Chair of Vivisection to be instituted. They declared that they considered Vivisection inhuman and even immoral.

It is reported that Mr. Eustace Miles is about to open another Fruitarian Restaurant in Edinburgh. He has gone to America to try to win the Tennis Championship again.

Mr. George Allen, the long distance Walking Champion and lecturer on Food Reform, who broke the Land's End—John O' Groats Record by seven days, contemplates another effort to still further lower his time for this distance. He invites subscriptions towards the necessary expense of thus advertising the superiority of fruitarianism, and his address is Whiteway, near Stroud, Gloucester.

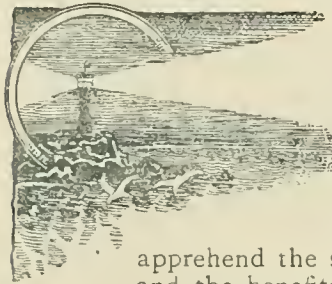
At all the Lyons Cafés and Restaurants in London a considerable variety of dishes made without flesh can now be obtained at moderate prices. This Company is rapidly securing the lion's share (I apologize) for the catering of the Metropolis—including the Trocadero, the Exhibition, the Gaiety, the Popular, and a host of other Dining and Tea Rooms. Food Reformers should encourage this readiness to cater for them.

A Diploma of Merit was awarded to the Lady Margaret Fruitarian Hospital at the International Cookery Exhibition for Fruitarian delicacies for invalids to supersede meat preparations. The whole of this cooking was done in the same way that all the Lady Margaret Hospital cooking is done, that is by the nursing staff.

The Wallace P.R. Bread Company have just introduced a new and most tasty addition to the Fruitarian repertoire. It is called "Coco-nut Cheese," and is made of this nut finely ground and mixed with honey. It is a delicious conserve and as it contains a judicious blend of proteid and fruit sugar in a most palatable form, it is likely to be much appreciated by Food Reformers.

Editorial Notes.

During the past quarter we have made very considerable progress in many lands, and have achieved some most encouraging results.



In consequence of visiting our Headquarters the Chief Director of 'The Cranston Tea Rooms, Ltd.,' of Glasgow, an important Company, which owns several very up-to-date establishments for the supply of light refreshments, was led to apprehend the significance of our Movement and the benefits that it is likely to bring to the community. The Directorate of the Company have now made arrangements to open Fruitarian Lunch Rooms at some of their Restaurants, in which the reformed dietary will be supplied in a dainty and artistic manner. Health-Food Depots will also be established, and our literature will be sold, and thus our message that health and happiness are possible for all, will be brought home to a large number of persons who are at present sitting in darkness and in "the shadow of death."

This promising new development is to be inaugurated in May, by a Banquet, to which will be invited some of the most influential people in Scotland.

Our Comrades in India are working with greater energy than ever, and are sending for large consignments of our literature for sale and distribution in the East. Many Editors of native papers, and prominent public men, have been led to seriously consider and commend our Propaganda, through the efforts of our co-workers Messrs. Labhshankar Laxmidas, Keshavlal L. Oza, B.A., Khursedji J. B. Wadia, D. D. Jussawalla, D. S. Masain, and others; and thus our work is going forward with rapidly increasing influence.

On March 5th, a public meeting of the O.G.A. was held in Bombay, in the Anjuman-i-Islam Hall, under the presidency of Mr. David Gostling, J.P. (President of the Theosophical Lodge, Bombay); and several good addresses were delivered. Mr. Labhshankar Laxmidas spoke in Gujarati on "What I saw in England." Mr. Jassawalla, on "The Past, Present and Future of Vegetarianism," and Mr. Wadia on "The Path of Purity." A condensed report of this latter address (the only one I have received) is printed on page 37 and will give our Friends some idea of the tone that characterizes our propaganda work in India.

It is noteworthy that the Chairman and all the speakers at this meeting were Members of our Order, and that they include a Brahmin, a Theosophist, a Parsee, and a Buddhist—thus illustrating the fact that men of all forms of religion become as one, when they reach the fundamental principles and ideals of their various Faiths.

Our Canadian, American and Australasian comrades are pressing on with most praiseworthy zeal, and many of our British workers are distinguishing themselves in like manner.

One of our Councillors is visiting the leaders of the Vegetarian Movement in France with a view to inducing them to translate and circulate our publications.

On January 19th I addressed the Spiritualist Society at

Brighton, and many of the audience thanked me after I had finished speaking, and expressed their resolve to exemplify our ideals henceforth—thus showing that responsive hearts are but awaiting our evangel in every city and town.

Several well established Societies have proposed and offered friendly co-operation or affiliation, and have expressed recognition of the fundamental utility and importance of our work.

In addition to these encouraging signs we have received an exceptionally large number of sympathetic letters and personal visits from leaders of public thought and influential persons. Thus the importance and necessity for the maintenance of a Central Bureau which represents the Ideals which we exalt becomes manifest to an ever increasing extent.

* * *

Our Publication Work.

During the past three months we have been busily printing large quantities of literature to meet the growing demand, and have issued from the press about 100,000 additional booklets and pamphlets.

Our Guide-Books are finding their way into the homes of the people at a steadily increasing pace, and wherever they go they introduce our other literature and the Ideals for which we stand. The leavening of contemporary thought is thus continually taking place and there can be little doubt that the time is rapidly coming when all self-respecting and enlightened persons, to say nothing of those who are truly religious, will recognise the *evil* of human carnivorousness and will sever their connection with this pernicious habit, its attendant horrors and its painful consequences.

The pamphlet, 'Ten Reasons Why,' has been issued in Esperanto, and copies have been forwarded to the leading Representatives and Consulates of the new Universal language throughout the world. Encouraging responses are already coming in, and influence is thus being exerted amongst a fresh class of thoughtful reformers.

We are also issuing as an official publication a new and most helpful book entitled "Health for the Million." It is written by A. B. Olsen, M.D., and M. E. Olsen, M.A., and contains an introductory Preface by Dr. Sims Woodhead, Professor of Pathology at Cambridge University. The authors are the British pioneers of the hygienic teaching and treatment that has been so successful at the Battle Creek Sanatorium, Michigan (the largest Establishment for the cure of Disease in the World). The book contains 250 pages of practical and helpful advice concerning the promotion of Health in the case of both children and adults; also many half tone plates. It is bound in cloth, and the price is only 2/6 (post free 2/10). All our friends are invited to send for a copy, and they will find it 'good value.' It will be ready about April 15th.

On the same date we shall publish a most ably written booklet, entitled "The Failure of Vivisection and the Future of Medical Research," by Dr. A. Kenealy. It is the Essay that won the £50 prize offered by the Leigh Browne Endowment Trust for the best treatise on this subject; and all our readers who desire to see Vivisection suppressed will do well to obtain some copies and pass them round. The booklet (50 pp., large post 8vo), is being issued at the nominal price of Twopence (3d. post free), so as to ensure it a large circulation. They can be supplied at 2/6 per dozen, post free.

Our Pressing Need.

What we really require at the present time is that all our Members and sympathetic Friends should make a persistent effort to introduce our literature to their acquaintances and to get our books into the homes of England and other lands. Wherever our publications go, people are inclined to *think*, and such thought leads them to *act* and to commence the amendment of their dietetic ways. And soon they derive benefit and become in their turn evangelists amongst their circle. Thus the good Work extends and grows, but the speed of such extension depends upon the earnest effort of those who share our philanthropic and humane Ideals and desire to see them accomplished.

Many persons will gladly buy a magazine or a Guide-Book if such are brought to their notice, and tens of thousands are still ignorant that it is possible to live without butchers' meat and to escape from the penalties which overtake those who thus ignorantly transgress Nature's Law and the Divine Intention.

Let us save them from Cancer, Appendicitis, Rheumatism, Gout, Dipsomania and other afflictions, and thus prove that our altruism, philanthropy and Christian endeavour, are of a *practical, scientific* and truly *helpful* sort!

* * *

The Suffragette Pioneers.

One cannot but admire the enthusiasm and devotion of many of the women who are working so earnestly to advocate the extension of the franchise to Womankind. Some of them have visited us lately, and they made me wish that we had a large number of such apostles working at our Headquarters and elsewhere, for the furtherance of *our* Movement. Their clever replies to the difficulties I raised (simply to see how they would solve them) impressed me much, and I feel constrained to invite all such ladies who possess wise heads as well as true hearts, to manifest their political foresight by helping us to ameliorate the conditions of the coming-race, as well as of the disease and sorrow-stricken multitudes around us, by advocating the hygienic and humane life, a general return to the path of obedience to Nature's Law, and the cessation of physical transgression in the matter of Diet.

Let me remind them that many of our best thinkers now affirm that "Food-Reform is the basis of all Reform," and that without it 'Votes' will not abolish Cancer, Intemperance, Cruelty, Disease or Carnal-mindedness. Mankind will become less savage and more tractable when fed upon less sanguinary food; and much more amenable to those gentle influences which constitute Woman's true sceptre in the home and in the State.

"Amor omnia vincit"; and even degenerate man is powerless to resist this weapon when wielded by gracious and tactful womankind. And, personally, I believe it will accomplish more than mere 'votes.' But to evidence my fraternal sympathy and goodwill let me also give the Suffragette Leaders a useful tip. It is as follows:—Instead of making "Votes for Women" (indiscriminately) the party cry, claim Votes for all *qualified* women and taxpayers—such as Principals of Colleges and Institutions, owners of businesses, and holders of Official Appointments, &c.

Parliament and Food-Reform.

It is an interesting sign of the times that a 1/- vegetarian dinner of four courses is being provided in the Restaurant of the House of Commons, and the newspapers report that "it is being patronised by a considerable number of Members." A sample of the daily menu is as follows:—

Creme Bonne Femme.

Omelette Lyonnaise, or Curried Eggs and Rice.

Macaroni au Gratin, or Sauté Potatoes.

Milk pudding or Rhubarb Tart.

Bread. Cheese. Pat of Butter.

The *Morning Leader* states that:—"So popular has the vegetarian inenu become since its introduction at the opening of the present session, that it is usually the first to feel the inroads of the Members' appetite. Some Members, finding that a vegetarian dinner leaves them brighter for the evening session, have abandoned the practice of eating meat for dinner. Others, endowed with the wisdom of the gourmet, either include fish and roast meat in the vegetarian menu or have the 'pièce' of the vegetarian menu, or its runner-up, served as a side-dish."

Let us hope that the quality of our national politics will be improved by this improvement in the quality of the diet of our legislators.

* * *

Dr. Stenson Hooker lectured on February 17th on this subject, before the Psycho-Therapeutic Society, at Caxton Hall, Westminster. First explaining the physical, mental, and general conditions which brought on the signs of old age, he then proceeded to treat these various conditions in detail, as follows:—

"With regard to the merely *physical* realm of action, much can be effected in warding off the manifest signs of age by careful and persistent attention to diet, especially when we are approaching middle age, so-called. It is then that we should moderate our food supply, instead of which people very often actually eat more food than ever; the vaunted "pleasures of the table" being too great a temptation for many at this time of life. As we get on in years, we require still less, and far more simple diet, due regard being paid of course to quality as well as quantity.

Exercise is also most important. We all leave off running, for instance, far too soon in life. If we would only keep up games, walking, running, etc., longer than we do, we should cheat old age.

Naturally any condition which is directly inimical to health hastens on old age, so that it is scarcely necessary to warn people against late hours, exciting pleasures, unhealthy surroundings, etc., all of which undoubtedly make us old before our time.

The mental aspect of the question is on the other hand a most important one. The whole world is in great need of 'Suggestion Treatment' in this respect, for it has somehow got it into its head that we must be old men and women at say seventy years of age, or even sooner. That is ridiculous, and the sooner a different idea is driven into our subconscious minds the better. If a man thinks he is going to be old at sixty, he assuredly will be. Truly, "As a man thinketh in his heart so is he."

Then there is the help we can derive from actively entering into the many reformatory and philanthropic Movements of the time. If we keep ourselves busy over these, *and thus keep the heart young*, we shall keep the body young also.

In short, I would say, 'Never relinquish plenty of exercise; exercise your mind to its very fullest capacity; don't 'retire' at all—unless to meditate, which should be an every day practice; live the Simple Life; don't be afraid of Ideals; do good and be good; radiate great Love to all mankind, do these things and your days will be long, happy and bright in the land.'

Never worry, for it is fatal; always be calm and serene, even though the bailiffs are in the house, or your wife has presented you with twins. Be optimistic at all times. The miserable croaking pessimist will grow old—and ugly as well—very soon. In a word, be temperate, simple, cheerful, aspirational, charitable, and you may live to a great age, and even then will not 'grow old,' except in years."

Food Reform in Relation to Vivisection.

The most prominent leaders of the Anti-Vivisection Movement in this country have now freely admitted the close relationship which exists between the Humane Diet Cause and that which has for its object the abolition of torture in the scientific laboratory. Mr. R. Somerville-Wood, the official Lecturer of the National A.V.S., in a recent letter to *The Western Daily Press*, wrote as follows:—

"The National Society, as Mr. Coleridge informed the Royal Commission (Q. 11356), would demand total abolition of all vivisection from Parliament if such demand had the remotest chance of being listened to; but it has not. Parliament will not abolish painless experiments upon animals before it has abolished the painful killing of animals for food. It will not say to the man of science that he may not destroy an animal entirely painlessly under complete anæsthesia, and say to the slaughterman that he may continue to kill animals without any anæsthesia at all. It will not put the butcher above the physiologist."

Mr. Stephen Coleridge has often clearly stated in public his conviction concerning this matter (at Torquay and elsewhere), and his evidence before the Royal Commission made it quite clear that he regards the total abolition of Vivisection as a hopeless expectation whilst the cruelties of the slaughterhouse are winked at by the community.

Dr. Walter Hadwen, the leader of the British Union for the Abolition of Vivisection, who is a veteran abstainer from flesh-food and therefore consistent (as all other workers for the A.V. Cause ought to be), admitted in a letter which he recently sent to me that such abstinence was the logical outcome of the advocacy of Anti-Vivisection.

I therefore feel justified in emphasizing this point for the consideration of all humane persons who desire to see the shocking cruelties that are taking place in the laboratories suppressed.

And to all such I would say: Help us to humanize the diet of the people of this and other lands, and thus to *humanize their sentiments!* Help us to bring to them such improvement in health that they will no longer live in dread of the surgeon's knife, and consequently be willing to tolerate any form of iniquitous research which they think may save them from painful disease! Help us thus to prevent human and sub-human pain.

It is a fact that all who adopt the humane and fruitarian system of living become instinctively opposed to all forms of cruelty. Vivisection would never be tolerated by a nation of non-carnivorous people, and the great majority of those who live in this simple, more excellent and natural manner are so convinced that health is within the reach of those who live the hygienic life that they regard with contempt the idea that the torture of animals for the supposed furtherance of pathological science is either necessary or beneficial.

I have strongly held the opinion for the past twelve years (and this is one of the reasons why I have so earnestly laboured to advocate our more healthful way of living) that only by the triumph of the Food Reformation will the triumph of the Anti-vivisection Cause be obtained. And the quickest way is to go to the root of the matter, and sap the foundations of the cowardly system of cruelty which is upheld by so many physiologists, either because they are powerless in the presence of multiform human maladies that are caused by dietetic transgression or because they find the practice of Vivisection to be extremely lucrative on account of the benefactions of

well-meaning but misguided philanthropists, who think that by endowing this immoral kind of research with their wealth they are likely to prevent human suffering.

Let us in a rational and practical manner *prevent* human sickness and disease by advocating obedience to natural and hygienic Law; and the community will then apprehend the truth concerning this matter and give up all expectation that the penal operation of such Law can be cheated by groping amidst the tortured nerves and tissues of helpless animal victims.

* * *

A very suggestive booklet bearing this title **Was Jesus an Essene?** has just been written by Rev. Dudley Wright (Power Book Co., Wimbledon, I-net). It contains much evidence to show that the Christ was the Essenian Leader of his day, and therefore must have been an abstainer from flesh in accordance with the strong tenets of this Brotherhood. This is more than probable, and accounts for his immediate disciples being known as non-flesh-eaters.

One striking sentence shows how much misconception has existed through the faulty translation of our Scriptures:—

"It must be borne in mind that the word translated 'meat' in the New Testament has no reference to 'flesh.' The amazement of the Jews expressed in the words 'How can this man give us flesh to eat?' (see John vi., 52—the word 'his' is not in the original) seems to have reference to the impossibility of so prominent an Essene breaking one of the fundamental rules of the community."

* * *

The Mistakes of Beginners. I am constantly receiving letters asking for advice from carnivorous invalids or from persons who have commenced abstinence from flesh food, and who have got into difficulties. As these latter ring the changes on one or two standard mistakes, I may as well mention them. Some have fallen into the error of eating too frequently and too much; others consume porridge until their blood is overheated. Many expect to live without real exercise or work of any sort, and yet to escape dyspepsia; many more suffer from 'fryingpanitis' because they will persist in consuming an excess of savoury messes. Nearly all need to practice simplicity and abstinence, and to be reminded that Nature intended us to use our muscles every day until we perspire. But just a few err in not taking enough proteid—living too exclusively on juicy fruits and vegetables, without nuts, cheese, eggs, macaroni, or brown bread.

To those who have to leave home early for work or business I generally recommend coffee, egg, brown bread, butter, preserve, and an apple for breakfast; bread and cheese, or nuts and fruit for lunch; and a simple dinner at 7 p.m. Consisting of one savoury dish such as macaroni à l'Italienne, or lentil rissole, or savoury rice cutlet with tomato sauce, and one pudding (such as sultana or custard). Variety can easily be obtained from day to day.

All beginners should buy a guide-book and study this subject; and if they get into trouble through being too indolent to do so, they scarcely deserve to be helped out of the mire. Finally let me remark that our teeth were given us for use, and that our food should be *masticated*, and also be of such a nature as to require this exercise on our part.

Our Friends and Helpers.

The following list of Donations towards the furtherance of the Work of the Order, and its Missionary Propaganda, have been received since our last issue (irrespective of amounts received for the purchase of books, and annual subscriptions for *The Herald*.) The thanks of the President and Council are tendered to all these Friends of our Movement.

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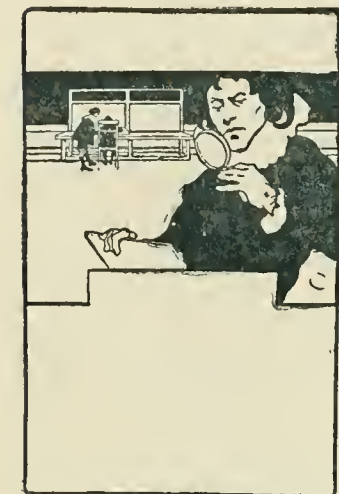
One of our Members and staunch friends, Mrs. Jane D. Clarke, whose decease I record with very sincere regret, has left the Order a legacy 'In Memoriam' of herself and her sister, Mrs. Annie Purdon Joyce, towards the expense of purchasing a larger and more worthy Headquarters, or for the extension of our missionary enterprise. I trust that this example will be followed by many of our friends who realize the beneficent and truly philanthropic nature of our Work as a Society, but who cannot give large contributions during their lifetime. We are striking at the roots of many Upas trees of social evil, and the more extensive our operations can be made, the sooner will the sum total of the world's suffering be reduced.

Another Member, who for upwards of 70 years has bravely upheld the great Ideal which we exalt, has also passed to the higher spheres, at the ripe age of 94. Mr. Samuel Saunders, who was able to declare that for over 60 years he had not experienced any illness, pain, or even a headache, was able to superintend his business after he had passed his ninetieth milestone. And at the Meeting of Octogenarian Abstainers from flesh-food, held in London two years ago, he bore his testimony eloquently to the advantage of prolonged living on Man's natural food.

As our Comrades, one by one, pass within the veil, the influences which come forth from the invisible world to reinforce and illumine us, should grow stronger. For the so-called 'dead' have but changed their location and sphere; they are not changed either in spirit or aspiration, and their ministry becomes more effective for good under happier conditions.

Electrical Potentiality in Fruit.

It has long been demonstrated that the application of electricity to the soil is beneficial to plant life, and some remarkable results in the direction of increasing the quantity and quality of crops have been in that way obtained. But, hitherto, no real attempt appears to have been made to ascertain if Nature has endowed the vegetable world with any system by means of which currents of electricity can be utilized, assimilated or stored.



The experiments, therefore, conducted during the past twenty-five or more years have been more or less inconclusive, and no really satisfactory evidence has yet been obtained beyond the fact that under certain conditions, and in certain circumstances, electricity is favourable to growth.

But before we can understand why this is so, and also before we can learn any useful lesson from it, we must first ascertain exactly in what way that great electrician, Nature, makes use of the current so supplied by man. This I have succeeded in discovering by experiment and research in connection with the electrical storage capacity of fruits, plants and other living organisms, by using a galvanometer of such sensitiveness as had not been previously attained.



It is by no means easy to make one's meaning clear to the non-technical mind when a new discovery of an abstruse nature has to be described and inferences drawn which depend for their correctness or feasibility upon scientific data. But I will endeavour to do so.

Now if we take any galvanic cell we know that the carbon or copper terminal is *positive*, and the zinc terminal *negative*. The earth is always negative. Given moisture, as the electrolyte, the earth is constantly charged with negative electricity, as a sponge in a very damp atmosphere is constantly moist.

The air, on the other hand, is always positive, and so long as the soil conducts, and the sap of the tree, plant or vegetable circulates, or flows, the degree of dryness of the air makes little or no difference.

It is not difficult to realize what a storage cell or accumulator is. It is a species of electrical bottle, the capacity of which is known. If such is filled with electricity it will retain its charge unless and until it is drawn upon and finally emptied.

All trees, all plants, all fruits and all vegetables possess at least one such cell, charged by the earth and the air.

When removed from the tree or the earth all vegetables and fruits are perfectly insulated by Nature, and so long as the insulation is not destroyed by man, and so long as the insulation between the positive and negative storage cells is not broken down by

diffusion or decay, so long will vegetable and fruits *live*. They grow old, they wither, but they do not die.

In the case of trees and plants water as food or drink, and water as an electrolyte, is needed. Dry earth does not conduct electricity.

Let us take a fruit, an apple, tree for instance and see what happens.

The earth supplies negative electricity to the roots. The degree of conductivity depends upon the amount of moisture present in the soil. The sap of the tree conveys and circulates that electricity through the system of the tree. When the leaves begin to bud they are negatively charged by the sap by means of the central vein or stalk—I am not a botanist—and the rest of the leaf is inductively positively charged by the air.

When the flowers come they are charged by the air, but when the fruit forms, a central negative storage cell is charged through the stalk by the sap conducting current from the earth. Cut open an apple, a pear, a quince, etc., and the central system can be easily seen, all the surrounding pulp is positive, and the rind, skin or jacket is a perfect insulator.

All vegetables, therefore, must be negatively charged at the root. The flower or foliage end—the upper part—communicates directly with the positive storage system and the outer part is the insulator. This applies to *all* vegetables although some are on a lower plane. The turnip, for example, has such a porous skin that it cannot live long after removal from the soil.

But if a plant is taken from its natural position in the earth and is 'potted' a change in its electrical constitution at once takes place. The soil in the pot loses its negative current—by reason of being cut off from the earth—and absorbs positive electricity from the air. The earth in the pot therefore becomes positive, while the stalks or central veins of the leaves are negative. Nature, in fact, automatically reverses the process.

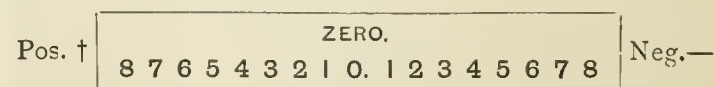
When, however, a fruit or a vegetable dies, or is killed by being cooked, the insulation between the negative and positive systems is destroyed. It seems that Nature intended those systems to be preserved intact, and if that be so, all fruits at least should be eaten raw.



In my studies of vegetable physiology I do not use any battery whatever. If fruits and plants possess storage cells that is obviously unnecessary. The one thing required is an instrument sufficiently sensitive to record the passage through its coils of a current of infinitesimal strength and very low electro motive force (E M F). In my case that instrument is a Kelvin Astatic Galvanometer which has been made specially for me.

But research is difficult by reason of the extreme sensitiveness of the instrument, and of the inductive capacity of the objects under examination.

This galvanometer records the passage of a current upon a scale divided into millimetres. Let the following diagram represent the scale:—



If the positive terminal of a battery or cell is connected to the right hand terminal of the galvanometer, the indicator moves to the left, and vice-versa.

If instead of the terminal of a battery the flower end of an apple is substituted, the deflection will be the same, because this end of the fruit is positive. The flesh of the apple produces the same effect. But if the fruit is reversed and the stalk end is connected, a negative deflection at once takes place.

Were that deflection due to chemical action no reversal of sign could be obtained by merely reversing the fruit. Moreover such reversals are not momentary. They are *constant* until insulation is broken down or the fruit decays.

As regards a comparison between a vegetable and a meat diet, there cannot be any electrical system in *anything* that has ceased to live. The same argument that applies to cooked or unsound fruit applies, therefore, to all kinds of meat and fish; and it is at least a reasonable conclusion to come to, that dead things do not as a rule possess the greatest dietetic value.

Beef tea is merely a stimulant, and soups generally depend for their nourishing qualities upon vegetable proteid matter.

Fish is no doubt the least injurious of foods of that class, but not only is meat electrically *lifeless*, but sheep, oxen and pigs are liable to be either tuberculous or cancerous, to say nothing of such diseases as trichinosis and anthrax.

In conclusion it may be added that all nuts are electrically the same as fruits, and should be valuable, if for that reason alone, for human consumption.

A. E. Baines.

NOT AFRAID OF MAN.

One of the most pleasant features of the drive through the Yellowstone National Park, in America, is the apparent intimacy between man and the animal and bird life in the park. Thanks to the wise and stringent regulations, no shooting is allowed within its boundaries.

"The result," says an English tourist, "is positively charming. Hundreds of little chipmunks, with their gaudy striped backs, scamper impudently about or peer at the passing coach from the roadside. The squirrel did not bolt for the nearest tree, but nodded a welcome. All bird life treated us likewise. Even the lordly eagle hovered near, and the wild turkey stalked unconcernedly through the rank grass. We perceived a doe and fawn grazing by the road. Not until we were within a few feet did they seek the shelter of the woods, yet not to fly. They simply moved aside. Here at least mankind was regarded as a friend—one who could be trusted. The only animal who ran away was a brown bear. He turned tail at the sight of a coaching party, yet it was quite a common thing for bears to approach close to the hotels at evening to feed on the refuse thrown out. It was an after-dinner relaxation for the guest to watch them feeding. They munched and disputed the choicest morsels, for the most part indifferent to the company. Only when we became inquisitive and approached too near did they retire; and these animals were perfectly free and unfettered in their movements. It may read like a fairy tale, but it is solid fact."

Universal Republic.

The Path of Purity.

(Being an Address delivered at a Meeting held by the Order of the Golden Age in Bombay, on March 5th, 1908, by Khursedji J. B. Wadia.)

"Blessed are the pure in heart, for they shall see God."—Jesus.

Of all the wise sayings of the Prophets of old, none I think, is so sweet and true as the one quoted above:—"Blessed are the pure in heart, for they shall see God."



Before we consider the spirit of this noble precept let us differentiate in the first place between the man as we see him, and the man as he is. Let it be understood once for all that there is a *body*, and there is a *Soul* that guides that body; that man is a Soul and has a body—not that man is a body and has a Soul.

Unfortunately in these days scarce people at large often forget their birth-right, and scarcely care to bestow a thought on the sacred subject of building up their bodies—both physical and spiritual. We live in delusion and make the mistake of recognizing this physical body as the complete man, and are slaves to it at every turn. It should not be so.

What Count Leo Tolstoy said recently is perfectly true. "Our real life is by no means in our body, but in that spirit which lives in our body; and our welfare consists not in pleasing the body, and doing what it wants, but in doing what the Spirit—which is one and the same in us and in all men—desires."

And what a wonderful mechanism the human body is. "To lay hand upon the Human Body," said some one, "is to touch God Himself." Really of all wondrous works of Nature none is greater than Man, who alone seems to have the power to feel God and to know God.

But few care to know God in their heads and feel God in their hearts. The majority of mankind are now-a-days so much engrossed in worldly allurements, are so much submerged in the mire of earthly existence that they do not care to rise above it.

Every day of his life almost, the man of the world is so much in bondage to his own personal petty self that he forgets his divine origin and his divine end; and the result of it all is pain and sin, sorrow and suffering.

It is in order to bring man to realize these things, to set him free from some of his transgressions, that various spiritual Societies—like The Order of the Golden Age—exist in the world to-day. It is with the object of making man realize his high position in the realm of Nature, and the noble destiny that he has to work out in the future, that Societies like these proclaim their message of Health and Hope and Peace to those who listen to them.

Sometimes our Society meets with temporary disappointment and individual failure, but it *works on* because of its high Faith and noble Mission. With great and beneficent Aims and Objects before it, our Order *works on*; and great indeed is its Motto: "Thy Kingdom

come! Thy will be done! On Earth—as it is in Heaven.”

When and where that Kingdom will completely come is no question for us. It is enough that the Kingdom Divine is so nigh to us, that we have simply to awake from our slumbers and realize the glorious beauty of its life within and around us.

When and where the Divine Will shall be done concerns us here and now—because the doing of that Divine Will lies with our individual self, however humble we be. Only a sincere effort is required on our part to develop obedience to that Will here below, and it will lead us to the fuller life of obedience to that Will in the Beyond.

Oh! if each man on this blessed Earth were to realize his own glorious destiny and opportunity in this matter, and were to recognize the universal Kinship of man and bird and beast! The whole world, which now seems to be so chaotic, would be bathed with angelic beauty, and our life would become full of Love and Light, Order and Harmony.

How long therefore my brothers, are you going to be contented with our present wretched conditions? When are you going to seek freedom from Sin and Sorrow? The opportunity is now at hand. Will you not embrace it? Every chance is there now for us to *rise*. Will you not respond?

For the Golden Age is *now* and *everywhere* attainable, if only we have the intuitive wisdom to apprehend and *know* it.



The first object of our life must be to **Purification** purify *ourselves*; to purify our whole nature. **Essential** The very first lesson that a good child **for all.** learns at its mother's knees is that of Purity, and likewise the first instruction that a disciple gets from his Master is also that of Purity. Purity is the highest good: happy is he whose purity is most complete. “Purity is for man, next to Life, the greatest good. It is that which is proclaimed by the Law of Mazda as the reward of him who cleanses his own self with good thoughts, words and deeds.”

This is the golden message of Lord Zurthustra to the people of every land and of every Age; and his ethical sentiments are echoed and re-echoed in the writings and teachings of every Saint who followed him.

Out of the seven jewels of the Good Law in the Buddhist Order, the jewel of Purity holds the first and foremost place; and when every disciple of Lord Buddha completes the course of initiation for the Perfect Life, he is instructed to wear this noble Jewel of Purity.

In his monumental work “Manusmriti,” Manu the Law-giver of ancient India declares the precise rules for the purification of the Body in these terms:

“The body is cleansed by water, the internal mind is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by true knowledge” (V—109/110).

The same truth is stated thus in the Holy Bible also “Seek ye first the kingdom of God and His Righteousness (Purity), and all these things shall be added unto you.” (Matthew vi., 33.) Blessed are the pure in heart—for *they* shall see God. (Matthew v., 8).

All the prophets, saints, seers and sages have proclaimed from time to time the same truth; and more,

they have *practised* it. And they want all of us to do the same, so we may also rise in glory and die in peace.

But, let us come to the point. To begin with we will take this physical body first and see how it can be purified. [Purification of the body? What do we mean by it?

“The body,” says Mrs. Annie Besant, “The body is an instrument which is to be refined, to be improved, to be trained, to be moulded into such a form and made of such constituents as may best fit it to be the instrument on the physical plane for the highest purposes of the man.” (Man and his Bodies, p. 12.)

This is the process to be borne in mind by every neophyte. It is through the physical senses only that our various feelings of joy and sorrow are ventilated. It is well therefore to keep the windows of our soul in the best possible condition. There is really a wonderful relation between the different organs in the human system, and to keep them in order is the first law of self-preservation which Herbert Spencer speaks of in his book on Education.

The various organs of the human body—which is rightly called the Living Temple—must be kept in regular order by a free circulation of the blood which is the vehicle of vitality. It is now undoubtedly a matter of knowledge that *purity* of blood *must* be maintained by every one of us.

“For the making of pure blood,” says Dr. J. H. Kellogg, “the first essential is pure food, and not blood, or blood-containing food.” Yet few people know how to keep their blood pure.

We all know that there is a close and a wonderful sympathy between the stomach and the brain, yet how many of us fill our stomachs almost every day with filthy food and drink. We can easily quote a regular list of diseases from impure food, impure air, and impure drink. Many instances are also quoted of persons dying of excessive alcoholic drinking and smoking.

The great scientific fact that purity of food tends to promote purity of Character was well known to our ancient Teachers.

The first duty, therefore, of every wise man is to purify his body—a body which is one of the marvellous creations of God. “Know ye not that ye are the temple of God and that the spirit of God dwelleth in you.” Let us, therefore, “Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Corinthians, vii., 1.)

And the first essential condition to be attained by every man who wishes to lead the life-spiritual is perfection of physical health. Physical *strength* should not be mistaken for sound *health*. Sound health is *pure* health and vice-versa.

For acquiring an exhilarating peace of mind, an exhilarating health of the body needs to be kept up. It is merely a question of vibrations. “A man *must* be healthy before he can be holy (whole).” There is no doubt as to that. We should keep our bodily health in such a sound and vital condition thus it would naturally respond to the higher and subtler vibrations of higher and subtler planes. And sound health can only be maintained by taking simple and pure food, and by living under the best and most cheerful conditions.

I am not going to speak here at great length upon this most important question of Food Reform. It has become now almost an established fact that food makes

the body, and the body makes the mind; and it is the mind that manifests various sorts of emotions and passions. To speak on the relation of Diet to Mind and Character might exhaust your patience—it is *obvious* to all. “Mens Sana in Corpore Sano” is a positive truth. It follows, therefore, that the purification and perfection of the human mind depend very much upon the purification and perfection of the physical body—the best of all God’s creation. “There is but one Shekinah in the universe,” said St. Chrysostom, “and that is the body of man.”

Our body is something like a house of glass, but it is full of dust and dross. The more we clean it the more transparent will it be; and the light within will shine without with double energy. That will enable us to recognize and realize our oneness with God and His whole glorious creation. As St. Paul says, “Now we see through a glass darkly, but then face to face.”

We may remember, in passing, that he speaks about “a natural body and a spiritual body.” We have to cleanse both. We have not only to build up our body but we have to build up our character. There is no hope of gaining strength and wisdom and peace and joy so long as we are submerged in the muddy water of transgression, but once we are free from it then joy and peace, happiness and benevolence can be ours.

Without the process of purification there is absolutely no chance of final emancipation. Pure gold is gained out of the fire of purification when the dross is cleared away from it; and, likewise, Peace is only gained when we eliminate from our bodies those things which are impure, and clear away from our hearts the dross of passions which hinder our life’s true progress.

Fortunate is the man who sings from the bottom of his heart—

“My strength is as the strength of ten
Because my heart is pure”

How we may Help the World.

What a blessed thing it is to create almost every moment of our life good, healthy, and benevolent thoughts. The whole progress of the world, seemingly at least, is a course of pain and suffering. What a blessed thing it is to be able to uplift fallen humanity!

What a joy it is to *love*! When pure thought flows from the *head*, pure love flows from the *heart*! It is said that the love of Heaven makes one heavenly; and equally true it is to say that the love of Purity makes one pure.

Every man should always keep before him this high ideal; for the ideal of to-day will be the realization of to-morrow. Hence the desirability of associating with persons of high and noble character. Nay more. The reading of lofty and sublime books, the admiring of Nature in her full glory, and the living of a life that will enable us to realize the unity of God and man.

Are we not warned in the Holy Bible that “he that walketh with wise men shall be wise, but a companion of fools shall be destroyed.” (Proverbs xiii, 20). “He who associates with the impure,” said Gautama Buddha, “is like sweet kusha grass in which putrid fish has been placed; the kusha also becomes putrid.”

Who does not know the sweet little story from Sadi’s ‘Gulestan.’ “One day in a bath, a piece of perfumed clay came to me from the hand of a friend. I asked, ‘Art thou musk? Art thou amber?’ It

replied, ‘I was a worthless piece of clay, but having for a season associated with the rose, its beneficent virtue has penetrated me; without that I should still be common earth.’” When by God’s decree a common rose has the power to turn common clay into a thing full of fragrance, what may we poor mortals not achieve if we ever seek the company of the great and good.

And now, Brothers and Sisters mine, ye who are afflicted, I want to speak to you a helpful word. Are you unhealthy and sick of heart? Never mind. Have courage, have faith! Come join our fold and find peace. Cease to lament for your mistakes done in the past, which can never be undone. Act in the present, for a brighter Future lies before you.

If until now you have harmed yourself, if you have harmed humanity, if you have harmed God’s poor dumb creatures; in short, if you have been thoughtless and unrighteous—*amend your ways*! God is great and good and merciful; and there is no respect of persons with Him. Do away *now* with your transgression, *bury* your selfishness and childishness. Act *wisely* and walk obediently in the fear of God and do His Will.

Since the advent of Christ, people have been preaching a religion of Love, but the important question is, when are we going to *practice* it? When are we going to *manifest* in our hearts the Piety of Zurthustra, or the Compassion of Gautama Buddha, or the Love of Jesus?

With Love comes Wisdom pure and simple, and out of the nuptial of the two is born *true* Piety; and these three—Love, Wisdom and Piety—illuminate the narrow way of Righteousness which leads a world-weary pilgrim to the feet of God, in whose bosom dwells the Peace Divine—that Peace “which passeth all understanding,” and which the whole world is seeking.

In the Light Eternal joy ever abides; and there “Mercy and Truth are met together, Righteousness and Peace have kissed each other.”

“Such is the Law which moves to Righteousness
Which none at least can turn aside or stay,
The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey!

Works and Faith.

Brothers, arise! Remember that ye are Potential sons of God, joint heirs with Him, Whose precept and whose life have taught us how To aspire to life amongst the Seraphim.

Why pray with dubious soul “Thy Kingdom Come?”
And wait supine therefore till Crack of Doom?
God’s Kingdom comes not thus, though we do write:
“Safe in the arms of Jesus” on our tomb.

“Faith without works is dead.” Thus saith the Law;
The Spirit gives the power that inward lies;
He that shall save an erring soul from sin
Need not await Christ’s coming from the skies.

Thou Master-Christ we want Thee back again,
To lead men’s minds from superstition—Free
From ritual error and vicarious creeds—
Nearer to God, life’s duties, and to Thee.

When Thou didst teach the Life, the Truth, the Way,
Thou bad’st us not to lean on broken reeds;
Did we but live the life Thou taughtest then,
There would be no necessity for Creeds.

H.E.W.

Some New and Original Recipes.

White Haricot Cutlets.

Boil one pint of beans with one or two onions till quite soft, strain and pass through a sieve, add some chopped parsley, a tablespoonful of grated pine kernels, a little tapioca (previously soaked in cold water), pepper and salt and a few bread crumbs. Mould into cutlets, egg, crumb and fry. Serve with sliced lemon and parsley sauce, or with the brown gravy mentioned below.

Green Pea Soufflé.

Take some cooked green peas, pass through a sieve, add pepper, salt, a teaspoonful of sugar, and a very little milk. Beat into this the yolks of two or three eggs, according to quantity of peas, lastly the whites, beaten to a stiff froth. Bake quickly in an oiled soufflé dish or in small cases.

Spinach Soufflé.

Cook some spinach, pass through a sieve, add a little milk, pepper and salt and the yolks of two or three eggs. Beat the whites to a stiff froth and fold lightly into the mixture. Melt some butter in a soufflé dish, pour in the mixture and bake quickly.

Brown Bean Cutlets.

Boil one pint of brown haricot beans until soft, strain and keep the stock; pass the beans through a sieve and add a tablespoonful of chopped parsley, a little grated onion, pepper, salt, a small piece of butter, and, if liked, a few drops of Ai Sauce. Add bread-crumbs until the right consistency is obtained for moulding into cutlet form. Egg, crumb and fry as usual. Serve with tomato sauce or the following gravy.

Rich Brown Gravy.

Melt one oz. of butter or nutter in a small saucepan, then add nearly a tablespoonful of flour, and keep stirring until you get a rich dark brown, being careful not to burn; now add slowly the stock strained from the brown beans, and simmer slowly for about 20 minutes. At serving time, add half a teaspoonful of Odin or Marmite.

Green Pea Cutlets.

Green pea cutlets, either fresh or dried, may be made the same way as the above, substituting a little chopped mint for the parsley and onion, and serving with mint sauce, and a nice brown gravy made from the green pea stock.

Tomato Cutlets.

Take half a dozen tomatoes, peel and slice them and put into a saucepan with a little grated onion, a few sprigs of parsley, pepper and salt, a tablespoonful of water and a small piece of butter. Simmer slowly for ten minutes, then remove the parsley and add a teaspoonful of sugar and sufficient ground rice to make the mixture quite stiff, stirring all the time. Remove from the fire and add a heaped tablespoonful of breadcrumbs. Turn on to a plate, smooth over with a knife, and when quite cold, form into cutlets, egg, crumb and fry in boiling fat.

Announcements.

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

Bound Volumes for 1906-7 (the copies for the two years bound together), containing a well executed portrait of the Editor, are now ready for delivery. Early application from Members and Friends who wish to preserve this valuable record of our Movement and its Ideals, is desirable, as all volumes were quickly sold out in 1905. Price 4/- post free.

The volumes for 1904-5 are all sold. A few volumes for 1898, 1899, and 1903, can still be obtained. Price 3/- post free.

Four new leaflets, for general distribution, or enclosure in letters, are now ready. They are of attractive appearance, are forcefully written, and can be supplied at a moderate price. They are entitled:—

"Ten Reasons Why the use of flesh-food should be abandoned." (1/- per hundred).

"Twelve Reasons Why the Ideals of The Order of the Golden Age should be exalted." (1/- per hundred).

"Humaneness Put to the Test." (2/- per hundred).

"The Christian Festival." (2/- per hundred).

All Friends are invited to circulate these publications.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease, and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelize their neighbourhoods will communicate with the Secretary.

The cost of maintaining the missionary work of The Order in all parts of the world, is met by the voluntary contributions of Members and sympathetic friends.

Members' badges can be supplied upon application to the Secretary—but only to Members of The Order.



Publications Received.

"Health at its Best *versus* Cancer and other Diseases." By Dr. Robert Bell. (Fisher Unwin & Co. Price 5s.)

A comprehensive work dealing fully with this important subject by a well known specialist. The main theme of the book is that Cancer must and can be prevented by hygienic living, and that an ounce of prevention is worth a ton of cure.

"A Manual of Vegetarian Cookery." By Geo. Black, M.B., Edin. (Horace Marshall, 125, Fleet Street, London, E.C. Price 1s., 1s. 6d. and 2s. 6d.)

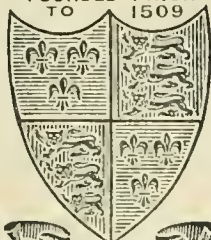
A book containing menus and recipes for upwards of 50 dinners.

"The New Ethics." By J. Howard Moore. (London: Ernest Bell, York House, Portugal Street, W.C. Price 3s. net.)

A clear and concise presentation of Ethics in the light of modern scholarship and humanitarian sentiment.

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School Secretary,

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